

OTTAWA SPURNS BIGOTS

GERMANS IMPRESSED BY TRIAL

HAS MUELLER REALLY DIED?

BERLIN, (JCNS) — According to official records held by the West Berlin authorities, Eichmann's chief in the Gestapo, General Heinrich Alois Mueller, was killed in Berlin in May 1945, and his body buried in a West Berlin cemetery.

Despite these accounts, however, the West Berlin authorities still consider it possible that the body is not that of the Gestapo chief. Many Nazi officials

had "vanished" at the end of the war by exchanging their personal papers with those found on some dead body lying in the Berlin streets it was pointed out.

Mueller's death was officially registered on December 15, 1945 in the Soviet sector of Berlin. The Nazi Chancellery where the Gestapo Headquarters was located was given as the presumed place of death. Mueller was first buried in the Lilienthalstrasse cemetery in West Berlin. Then he was reburied in the Jewish cemetery at Grosse Hamburger

Strasse. Finally he was removed to his previous place of burial. His grave is still being maintained and cared for by unknown persons. Mueller's near relatives (including his wife) are living in Munich.

GERMAN PRAISE FOR ISRAELI JUSTICE

DUSSELDORF, (JCNS) — Baron von Preuschen, head of the official German observers' delegation at the Eichmann trial declared in an interview with the correspondent of a Jewish weekly newspaper, that the trial was as fair and objective as could be imagined. The presiding Judge and his assistants were Judges in the best sense of the word.

In the Baron's opinion it was impossible to conduct the trial in a more objective way, anywhere. The defense has been granted full freedom of action

as in English law. Dr. Servatius was admittedly facing an extremely difficult task, said Baron von Preuschen, but he had managed to establish a good and objective relationship with the Court and the Prosecution. His method of defence and appearance in Court had been accepted and were respected by the Israeli public.

Of course interest in the trial had decreased in the course of time, but this had no bearing on the trial itself. The fact that opposition to the death sentence for Eichmann was to be found even in certain circles in Germany which had always approved of capital punishment showed that their motives were neither humane nor religious. One had an unpleasant impression of the existence of Nazi remnants that excelled in their political stupidity and tactlessness, but were unable to cause any considerable damage because they were a futile minority.

The Baron then said that he did not believe that the Eichmann trial had created or promoted antisemitism, especially in Germany. Fears that the trial might impair the positive relationship developing between Germany and Israel had proved to be unfounded. On the contrary, there was a remarkable readiness on the part of Israeli citizens, despite understandable and justified resentments, to engage in conversations and discussions with Germans.

YIDDISH THEATRE IN LATVIA

LONDON, (JCNS) — The Vilna Yiddish dramatic troupe has been permitted to stage a number of performances in Riga, the Capital of Soviet Latvia.

This is the first time that the Yiddish troupe has been granted this facility, and reports from Riga add that the two concerts in the Latvian capital were well attended by the local Jewish population.

EGYPTIANS RELEASE

"SURGEON SPY"

LONDON, (JCNS) — The United Arab Republic has freed Professor Fritz Katz, the German-Jewish former chief surgeon of the Alexandria Jewish Hospital, sentenced to a ten-year term on charges of spying for Israel.

After his release, Professor Katz flew to Zurich, where he was met by his Israeli sister, Mrs. Vera Gershon. Together, they left for Bonn to thank the West German authorities, whose intervention secured Professor Katz's release.

The surgeon is in good health and appears to have been treated well by his captors.

WEINSTEIN NEGEV CHAIRMAN

Mr. Leon E. Weinstein, prominent community leader will serve as Chairman of the Toronto Negev Dinner, to take place on November 27th, when special guest of honour will be Mr. Samuel Feldt, leading Zionist, and for the past ten years Ontario president of the Jewish National Fund.

Mr. Feldt will be honored by the Toronto community through the purchase of a farming settlement near the Gaza Strip to be known as "The Samuel Feldt Nachla", which will provide homes and a livelihood for several hundred immigrant families in Israel.



Leon E. Weinstein

ARABS AT U.N. START DRIVE

ISRAEL WILL NOT BECOME "NEUTRAL"

Jerusalem, (JCNS) — Soviet Union's supplies of arms to the Arab States have made it impossible for Israel to remain "neutral" towards that Great Power, Mrs. Golda Meir told a Mafat Rally of 3,500 women. No responsible government could be neutral in face of such supplies to "our neighbours who maintain they will use them against us", she said.

Mrs. Meir's speech was in reply to left-wing contentions that the Government's Western orientation and often anti-Russian speeches were not necessary, not useful and not diplomatic. She criticised those parties for not having said a word against the Soviet Union's recent expulsion of an Israeli diplomat Mr. Yaakov Sharett for alleged espionage, while attacking the "only State which supplies us with vital needs for our security".

Mr. Ben-Gurion who also addressed the rally, urged the Mafat women present to use the election campaign for educational purposes, and not to be drawn into Party mud-slinging or personal attacks.

CONCESSION TO RUSSIAN JEWS

Paris, (JCNS) — While there have been minor cultural concessions to Russian Jews, many synagogues have been closed, Dr. Nahum Goldmann has stated. He has sent a report to participants in last year's Paris conference on Russian Jews and to the signatories to the resolution calling for greater freedom for them.

Among the recipients of Dr. Goldmann's report are Mrs. Eleanor Roosevelt, Bertrand Russell, Dr. Albert Schweitzer, and Chief Justice Douglas.

Dr. Goldmann's report notes that the Paris conference has been instrumental in awakening world public opinion to the problems of Soviet Jewry. But no signs of improvement in the field of Jewish religious-life in Russia have been noted. On the contrary, synagogues in 14 Soviet towns have been closed in the past year, and these steps were frequently preceded by unbridled anti-Jewish campaigns in the local Press.

The report welcomes the signs of Jewish cultural life: thousands of Jews attend Yiddish concerts; performances given by Yiddish troupes attract packed houses; the five Yiddish books published in Russia since 1957 have been completely sold out. Dr. Goldmann also welcomes the forthcoming publication of a Hebrew dictionary in Moscow.

NEANDERTHAL MAN FOUND IN ISRAEL

JERUSALEM, (JCNS) — Israeli archaeologists are making a special survey of a cave in Wadi Amud, near Migdal in Lower Galilee, where last week a Japanese group carrying out excavations discovered what is believed to be the skeleton of a Neanderthal man.

This would be about the 24th skeleton of the Paleolithic era found in Israel (out of about 30 in the entire world), but the importance of the find is that it is an almost complete skeleton. According to reports, the Japanese are to ask the Antiquities Department for permission to

ship their find home for further study — for a postmortem, as one commentator put it — in order to ascertain exactly what it is. The Japanese expedition is composed of nine men who began their work in Israel last month and are expected to continue until mid-September.

RASMINSKY APPOINTMENT HAILED BY CANADA

OTTAWA, (CJN) — The appointment of Louis Rasminsky to the post of Governor of the Bank of Canada has created a sensation in government and diplomatic circles here. Despite the fact that Mr. Rasminsky's appointment had been expected since the resignation of James Coyne, many "in the know" here claimed that the government "would not dare" to place a Jew at the head of the central bank.

P.M. RESENTED INSINUATION

When the news finally broke Saturday, after a meeting of the Board of Directors (which unanimously proposed Mr. Rasminsky), some informed circles still claimed that Monday's cabinet meeting would not confirm this "untraditional appointment."

Your correspondent has learned from impeccable sources that Mr. Diefenbaker felt hurt last Wednesday when some newspapers carried a speculative story to the effect that "Mr. Rasminsky had threatened to resign from the bank" unless given the top job. These newspapers reported that Rasminsky's "ultimatum" could "hardly be ignored by the government" in view of "the shaken confidence which resulted from the Coyne episode."

CANARD PLANTED

This is of course completely untrue. CJN has learned that this journalistic canard stems from the old guard officials who are biased because of the new Governor's religion.

GENERAL SATISFACTION

Some bankers who are conservative by nature are intimidated that the appointment of Rasminsky would create a precedent dangerous for their pursuit of prejudice. In general, however, Rasminsky's appointment has been universally hailed in the capital.

Banking has been a traditional Jewish occupation in many countries since Jews established the first banks in ancient Venice where the term was coined. In Canada however, the banking profession has been practically closed to people of Jewish faith.

WISE DECISION

The Canadian Press unanimously hails the appointment of Mr. Rasminsky. The Globe and Mail, Canada's leading newspaper, stated on Tuesday:

"The appointment of Mr. Louis Rasminsky as Governor of the Bank of Canada in the place of Mr. James E. Coyne is a wise, as well as an expected, decision on the part of the Government. When Mr. Graham Towers, first Governor of the Bank, retired in 1954, Mr. Rasminsky had been regarded as a strong candidate for the post, and this newspaper was among those who took note at that time of his special qualifications. Since then, as one of the deputy-governors of the Bank, and as Canadian representative on the International Monetary Fund and the World Bank, Mr. Rasminsky has enhanced his reputation as a financial expert and as a firm but tactful and realistic administrator."

(Continued on page 8)

WOMEN MOBILIZE FOR COMBINED DRIVE

Formation of a dynamic Women's Corps to aid the Building Expansion Fund of the Jewish Home for the Aged and Baycrest Hospital was announced at the Campaign Executive meeting, Wednesday, July 19th.

The Corps headed by Mrs. Morris S. Till and Mrs. Alain Seidlitz will have 300 workers and will accept responsibility for canvassing 2,000 prospective givers.

Among the associate chairmen of the Corps are: Mrs. Louis Kisluk, Mrs. Montague Ralsman, Mrs. Bernard Freedman, Mrs. S. L. Gans, Mrs. A. Albert, Mrs. A. L. Soles, Mrs. C. A. Markson, Mrs. Harold Farber, Mrs. J. Irving Oelbaum, Mrs. Abraham Ginsburg and Mrs. Max Rohrer. The Campaign has an objective of \$4,500,000 to enlarge Baycrest Hospital and to build a new Jewish Home for the Aged.

Campaign Co-chairman, J. Irving Oelbaum and Abe Postans told the Campaign Executive that a fine start has been made to the Campaign with a total of \$1,075,000 already raised.

They commended the work of the newly organized Organizations Division headed by Carl Keyfetz, Q.C., which has already raised \$7,750. Among the key members of the division are: David Green, Louis J. Zuker, Alfred C. Schwartz, Q.C., and Harry Topper.

Two important coming events in the Campaign were announced by the Executive.

There will be an outstanding program at the home of Morry Wingold, Associate Chairman, on August 2nd, and a giant rally of all workers at the Primrose Club, August 9th, at 8.15 p.m.



Mrs. Morris S. Till



Mrs. Alain Seidlitz

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A First-Hand Report - By Harry Golden (5)

THE JEWS IN GERMANY: 1961



ERICH LUETH WAS WORKING for a liberal newspaper, the Hamburg Anzeiger, when the Nazis came to power in 1933. A few weeks later he was forbidden to take any further part in "public activity." His brother Herbert was sent to a concentration camp, and he himself twice barely escaped arrest by the Gestapo.

In 1951 he organized a group of leading German intellectuals for the purpose of educating German youth against anti-Semitism. He also formed the Society for Christian-Jewish Cooperation, including the present Mayor of West Berlin, Willy Brandt, and himself as speakers. Money was collected for Jewish charitable organizations, for the planting of olive and citrus trees in Israel, and for the tending of Jewish cemeteries in Germany.

The idea of the campaign was quite simple. It aimed first of all to inform the Germans of the Nazi persecution. One of the first leaflets bore the grim statistics: of 8,295,000 Jews once living in the parts of Europe which were occupied by the Germans, 6,093,000, or 73 per cent, were murdered or died as a result of Nazi activities; more than 90 per cent of the German Jews died; and more than 80 per cent of the Jews of five other countries.

The leaflet also informed the Germans of what was being done in Israel and how Israel could be helped by them.

Above all, German youth must be brought into contact with Jewish youth, for in their mutual understanding lay the real hope of the future.

Lueth and his friends scored a victory when, as a result of their efforts, the Chancellor made a government statement on the Jewish question.

ANNE FRANK SYMBOL

Today Lueth is best known for the annual pilgrimage to the Bergen-Belsen site, where in one of the mass graves Anne Frank is buried, though it is unknown precisely which grave. In 1957 Lueth's efforts were greatly helped by the sensational success of the book and the play, "The Diary of Anne Frank." (To date about 700,000 copies of the book have been sold in the Federal Republic, and as a play it was shown to nearly 2,000,000 persons in 2,150 performances in the Federal Republic and West Berlin from 1956 through 1959. The figures for the 1959-60 theater season are not yet available. In a Berlin theater, 137 performances were given to capacity audiences.)

In Darmstadt, there is an order of Protestant nuns who take vows to spend their lives in atonement specifically for the sins against the Jews. The ecumenical Marian Sisterhood (Evangelical) began its common life in 1947 with nine sisters. At present there are about 60. Their lives are centered around prayer, private and liturgical.

The nuns wear habits and take vows of chastity, poverty and obedience. The congregation includes publishing, catechetical and retreat work among its activities, and has become famous well beyond the borders of Germany. Thousands of visitors pour into the beautiful campus-like convent and grounds on the outskirts of Darmstadt each year.

The congregation stemmed from a girls' Bible class. The turning point—and the decision to establish the order—was an air raid of September, 1944, when Darmstadt was laid flat by Allied bombs. Six girls in the Bible class then and there decided to devote the rest of their lives to prayer and atonement for the terrible crimes committed by the Nazis.

The Lutheran Church has established a number of lay study groups called Protestant Academies, primarily "to keep alive responsibility for the war and for the crimes against the Jews."

A Jew who visits Germany can hardly be expected to maintain complete objectivity. But if the Jew is also a reporter, he must catch a spirit of optimism, not only from these church activities, but also from the young Germans in the schools and colleges.

I could not help but appreciate their sincerity and authentic urge for democracy. After I discussed the massacre of 6,000,000 Jews by the Nazis with groups of boys and girls at the Free University in Berlin, I listened to them say, "But we have done nothing." They are right, of course.

The students refer to the whole Nazi period of war, gas chambers and slave labor as "the bad times." I do not think this comes from a desire to gloss over the Nazi crimes.

I think these students fear that their teachers and perhaps their parents were involved. Some students told me that they want to discuss the crimes of the Nazis. The elders do not like to admit their implication. Their children are afraid of what they might hear.

The teachers, most of whom are over 40, do not detail the Nazi crimes beyond a mere recital of a few major facts.

They omit as many details of the horror as possible and German youth does not press for more.

Instead of risking confrontation with their fathers or their teachers, young Germans have found an opportunity for expression in the Anne Frank story.

I believe, too, that the young people of Germany were interested in Anne Frank not only because it was the "Jewish story" of their times, but also because they could make of Anne Frank a symbol of their own youth, with all its frustrations, fears and insecurity.

It is a sad thing to be a young German today and not dare to ask questions. It must be a sad thing to be a German father or teacher and know that the terrible guilt is always there between them and the children. Perhaps we of the "outside" world have insisted too hard that all Germans, young and old alike, bear the collective guilt of Nazism.

My observations are based on a survey as complete as any "outside" reporter can possibly accomplish.

I asked the wife of a U. S. Embassy official once whether she thought Germany had become democratic, or whether in her opinion it had not essentially changed. She replied, "Well, it depends on when you ask me. Sometimes I think Germany has changed. At other times I am not so sure."

A correspondent for a leading American newspaper told me, "The character of the German people hasn't changed, but it has been channeled in a different direction."

"I'd hate to think what would happen if a big recession hit Germany," said another. "If it did, there would be plenty to worry about."

I asked a friend, Catholic correspondent Adolph Schaar, to do some leg-work for me. He reported:

"Anti-Semitism and Nazism are still strongly, if tentatively, present among a large segment of the German people, mostly those over 40 years of age. In my contacts with chimney sweeps, truck drivers, laborers, bricklayers, etc., I use every opportunity to draw them out."

"Invariably those of the older generation unwittingly make remarks that give their true sentiments away, though at first they feel they owe me, as an American, a few words of polite praise for democracy and anti-Nazi talk."

"Then inevitably come remarks like 'After all, Hitler was not all bad. He did build the autobahns.'"

"The youth, on the other hand, are on the whole encouragingly and vigorously anti-Nazi and anti-racialist and international-minded to an astounding degree."

THE IMPROVEMENT

The residue on anti-Semitism from the Hitler days and centuries before should not come as a surprise. Rather, it is my considered opinion that the present German attitude toward the Jews, while leaving much to be desired, is on the whole healthier than at any time since World War II—healthier, but not yet healthy by a long shot.

Given the tremendous problem of education that still remains in Germany, I think wholehearted support and encouragement and assistance should be given the numerous government, church, civic and other organizations and groups that have, on the whole, done a splendid, if not always totally successful, job.

Above all, the German press, radio and television should be commended for their consistent, professional, expert, comprehensive achievements toward educating the German people. Not a day passes but that there isn't some program on radio and on TV and some article in the newspapers devoted to the problem of anti-Semitism and the heritage of the Hitler aberration.

The Federal Republic, too, despite a few short-comings that are sincerely being dealt with, has on the whole done a magnificent job in this report.

Although I have found that most of the few Jews living in Germany today tend to isolate themselves from their German neighbors, there has been a sincere effort on the part of some Germans to seek them out and to assist them in numerous ways and to make friends with them.

And a number of Jews have on their part found it possible, though difficult, to distinguish between the horrendous inhumanity of the Nazis and that minority of Germans who resisted Hitler and all his works, to distinguish between the Nazis and the German government of today.

Yet it is a sad thing to be one of the remnant Jews in Germany today, and no one should hold back the story of Hitler's brutality and the German willingness to indulge that brutality.

But guilt for the past must not mean guilt for the present, and especially not guilt for the future. It may even be too late for justice. Perhaps only charity and human kindness can do any good now.

Last of Five Articles.

TORONTO

MIZRACHI WOMEN UNITE

• Rabbanit Sarah Herzog, widow of the late chief rabbi of Israel, was instrumental in the merger of the Mizrahi Women's Organization and the Hapoel Hamizrachi Women's Organization in Toronto. Both groups will now be called the Mizrahi-Hapoel Hamizrachi Women's Organization.

Mrs. M. Chesley was elected president. Her executive includes: 1st vice-president, Mrs. J. Silver; 2nd vice-president, Mrs. M. Shuster; recording secretary, Mrs. H. Halberstadt; corresponding secretary, Mrs. H. Bregman; treasurer, Mrs. Kate Devor.

The new organization will hold a bazaar at the Shaarei Tefillah Congregation on Wednesday, November 22.

Bazaar conveners are Mrs. M. Kurtz and Mrs. I. Kelnor.

RECEPTION

• Mr. Leon E. Weinstein, general chairman of the Toronto State of Israel Bond Committee, tendered a luncheon reception on Tuesday, July 25 at the Primrose Club in honour of Mr. Marvin Kratter and Miss Martha Kitt of New York.

Seated at the head table was Mrs. Morris Zwart, Women's Division Chairman for the Bond Committee. Among the guests were: Mr. John R. Devor; Mr. John D. Fienberg; Mr. Benjamin Fish; Mr. Meyer W. Gasser, Controller Philanthropies; Mr. Alex Grossman; Mr. D. Lou Harris; Mr. Mark A. Levy; Mr. J. I. Oelbaum; Mr. Norton Pentum; Mr. Kenneth Rotenberg; Mr. Harry Schacter; Mr. Lawrence Shankman; Mr. Max Tannenbaum; Mr. Motry Wingold; Mr. Ray Wolfe; Mr. Samuel J. Zacks; Mr. Noel Zeldin and Mr. Walter Zwig.

S. B. ROSE ON TOUR TO SOUTH AMERICA

A delegation headed by Joseph Klarmann, prominent Zionist Revisionist leader, left this week for a month's tour to South America.

The delegation will include Mr. S.D. Rose, National Executive Director of the Zionist Revisionist Organization of Canada.

The delegation will visit Montevideo, Uruguay; Buenos Aires, Argentina; Rio de Janeiro, St. Paulo, Porto Alegre, Brazil. Mr. Klarmann and Mr. Rose will address numerous meetings arranged by the local organizations. Mr. Rose will return to Canada after August 15th.



S. B. ROSE

BAR MITZVAH IN PETERBOROUGH

PETERBOROUGH, Ont. (CJN) The double Bar Mitzvah of Gerald and Edward Zacks in Peterborough, on June 24th, was marked by the establishment in their honour of a student award at the Hebrew University in Jerusalem.

Dr. and Mrs. Louis Zacks of this community established the "Gerald & Edward Zacks Bar Mitzvah Bursary in Medicine". Whenever this award will be presented to a student, the Zacks twins will hear directly from the Hebrew University about the name and background of the winner.

Simultaneously, the Black families in Peterborough established a Student Prize at the Hebrew University to mark the simcha and beautiful framed scrolls were presented to the

P'Nai Mitzvah at the Sabbath morning services.

Mr. and Mrs. Harry Zacks, parents of the twins celebrated

their 55th wedding anniversary and a number of their friends honoured them by creating the "Mr. and Mrs. Harry Zacks Anniversary Student Prize", also at the Hebrew University. Mrs. Louis Zacks is acting President of the Peterborough Chapter, Canadian Friends of the Hebrew University.

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LUBAVITCH RABBI'S GROUP RESCUED HER: Hannah Herbstan back in the Jewish faith and in her father's home in Brooklyn, plays chess with brother Leonard.

Hannah's Home With Real Dad, But Road to B'klyn Isn't Easy

NEW YORK, (CJN) — After a long and turbulent custody battle, 6-year-old Hannah Herbstan, a motherless child, happily got settled at home in Brooklyn with her father, Max, and older brother, Ludwig, whom she had never known.

With her, too, was a new mother, Lola, second wife of Max. Lola had snatched Hannah bodily from the custody of her foster parents in a dramatic court room scene in Jackson, Mich., last Tuesday.

Supported by a court decision that had just been rendered, Mrs. Herbstan and Max raced from the court house with Hannah, proceeded to Detroit by auto and flew into LaGuardia Field.

Sticks Close to Brother

Hannah, a chubby, brown-haired girl of sweet disposition, stuck close to Ludwig, 12, as she became acquainted in the spic and span five-room Herbstan apartment at 1500 St. Johns Place in the Crown Heights section. Max, 52, is a tailor for Gamma Clock Co. at 558 Eighth Ave.

Hannah's story began in Tel Aviv, Israel, where she was born

Oct. 10, 1954. Her mother, a refugee from Nazi Germany, died in childbirth. The father, also a refugee, placed the baby girl in an orphanage.

In 1956, at the invitation of Irwin Shifman, a maternal uncle of Hannah, Herbstan brought the children to the Shifman home in Jackson, Mich. The search for work brought Herbstan to New York. He got a job and was able to bring Ludwig and care for him.

Relatives Childless

The Shifmans were childless and they were delighted to care for little Hannah. In January, 1958, Max married Lola, a refugee from the Ukraine. He sent word to the Shifmans that he would like to bring Hannah to his new home.

But the Shifmans had become very much attached to Hannah. There was another complication. Mrs. Shifman is a Catholic. She wanted to raise Hannah as a Catholic. All others concerned are Jewish. The Shifmans hired a battery of lawyers and won a

Circuit Court ruling that they could keep the child.

Max appealed to Rabbi Jacob J. Hecht, executive vice president of the National Committee for Furtherance of Jewish Education for help.

The committee appealed the case to the Michigan Supreme Court, and on April 28 it ruled, in favor of the father, 7 to 1.

Ejected From the House

But when Herbstan and his wife called for Hannah last Monday, the Shifmans ejected them. Hannah, too, seemed willing to stay with the only parents she ever knew. Max again went to court and obtained a writ of habeas corpus forcing the Shifmans to take Hannah into court.

When Circuit Judge John Simpson then declared, "I order you Mrs. Shifman, to turn this child over," Mrs. Herbstan reached over the seat bench and grabbed Hannah. As she ran from the room, Mrs. Shifman collapsed in hysteria.

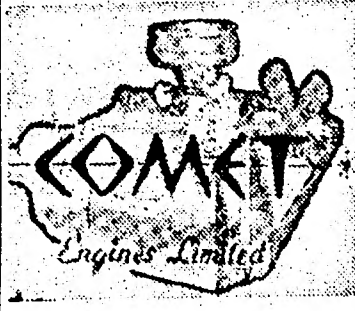
But in Crown Heights yesterday, all was happiness. Looking up from a game of chess which her brother was teaching her, smiling Hannah said, "I am going to like it here." Clutching Ludwig's hands, she added, "My brother is going to teach me things and take care of me."

Next September she will go to Beth Rivkah Yeshiva school, at 623 Eastern Parkway. In Jackson she attended St. Stanislaus Parochial School kindergarten.

Max said Hannah's aunt and uncle in Jackson were welcome to visit her any time.

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

LATE, BUT NOT TOO LATE

Joseph Narboni, Chairman of the Algerian Zionist Federation is to become a deputy member of the Executive of the Jewish Agency by a decision approved in Jerusalem.

M. Narboni who is settling in Israel, is the first representative of the Sephardi

community ever to become a member of the Zionist Executive. His appointment is intended to offset the discontent among oriental Jewry in Israel, who have alleged that they are discriminated against regarding settlement and absorption facilities.

THE CONGO: JEWISH LIFE GOES ON

Jewish communal activity for the 700 Jews still living in Elisabethville (capital of Katanga) is gradually returning to normal, according to a report received by the World Jewish Congress from Mr. J. Soriano and Mr. J. S. Capelluto, the President and General Secretary of the Jewish Congregation of Katanga, an affiliate to the Congress.

All religious services at the local synagogue have been resumed and the community centre is "coming back to life, little by little," according to the two community officials. A census of the Jewish community is still incomplete but the number of Jews in Elisabethville is put at 700, a decrease of about 20% over last

year's figure.

Recent celebrations marking Israel's thirteenth anniversary, in which Congo Government leaders participated, have given an impetus to community activity, and the report notes that the Society of Jewish Women, WIZO, Maccabi, Hahabanim and the Zionist Organisation are all resuming their work. In addition, a new group is active, a mutual aid committee, whose task is to help rehabilitate those who suffered damage in the recent past.

The community in Elisabethville has not yet been able to establish regular contact with Jewish communities in other Congo centres. Under the Belgian government, Congo Jewry totalled 2,500.

WASHINGTON AND ISRAEL

Considerable shock was being felt by American Jewish leaders over the statement attributed to a State Department official that Israel's security would be better assured if the funds spent on "presumptuous" rocket projects were applied to compensation and repatriation of Arab refugees.

The stress on the refugee problem is in line with the Kennedy Administration's emerging policy on the matter. It is expected, in this connection, that the President will go to Congress, when the new refugee plan is ready, to ask for considerable sums of money to implement it, to help Israel compensate those refugees who do not opt to return, to finance the settlement in Israel of those who do, and to assist the Arab States in the resettlement of the others (if the Arabs should agree to the plan).

Mr. Kennedy's argument is expected to be that one lump sum rather than the one present annual contribution to the U.N. Relief and Works Agency (UNRWA), would be a great saving in the long run. Appropriations for UNRWA are being increasingly challenged by three groups of

Congressmen — the economy-minded, those who do not like foreign aid of any kind, and those who do not like the U.N. It is, however, not unusual to find the same people in all three categories.

Meanwhile, the constituent bodies of the American Zionist Council — all U.S. Zionist parties and groups — have already been told to be alert during the coming weeks to proposals emerging from the White House on the refugee problem.

While the Council's message commends Mr. Kennedy for his zeal in wanting to solve the problem constructively, it envisages the possibility of a major publicity programme being launched if the U.S. proposals are found unsatisfactory.

The line that may be taken is that the refugee problem is not the great stumbling block to Israel-Arab peace, as American officials now contend, but merely an excuse on the part of the Arabs not to make peace with Israel. Much will be made of King Hussein's statement to President Kennedy (in reply to his recent letter) that the central issue is not that of the refugees but the very existence of Israel itself.

MR. COYNE, THE ANGLICANS, AND THE JEWS

We do not disagree with the thesis that Jewish organizations — especially representative community bodies — do not and should not take a position in Canadian politics that would range the Jewish community on one side or another of any of the current divisions in the political life of this country, except of course in circumstances where the essential rights and existence of the Jewish group as such are under threat.

One can imagine the consternation that would arise if B'nai B'rith of Canada took an official position on the tariff, or if the Canadian Jewish Congress thought that the income tax was too high — or too low. Both organizations would be told quite plainly, either by their own constituents or others, that these matters were none of their collective business — though their members would have every right to express themselves, individually, as citizens.

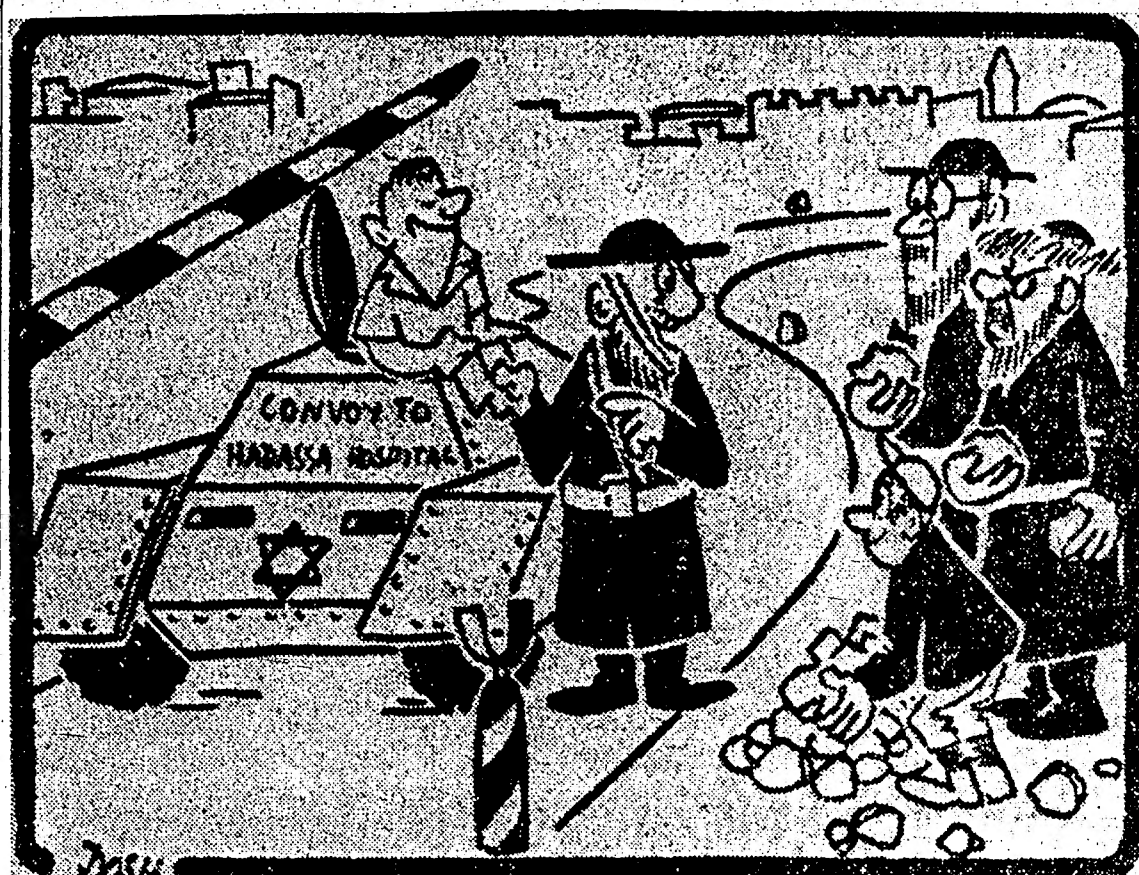
The Anglican Church, however, does not seem to be bound by these inhibitions to judge from an editorial in "The Churchman", its official national organ. This periodical expressed itself quite freely on the recent "Coyné affair", stating that Mr. Coyné was pursuing a Christian point of view in his economic policies, that the economy of the country would fall flat on its

face if present government moves continue, and complained of the "cavalier way" the governor of the Bank of Canada was treated.

How to account for the Church's blunt and direct handling of the matter? It cannot be a question of political affiliation. The days are long past when Anglicanism was considered equivalent to "Toryism" and so it can't be looked upon as a criticism "from the inside". There are lots of Anglicans on all sides of the political spectrum. Can it be that as a Christian and Protestant communion it feels so fully integrated and rooted in this society that no one can suspect its motives as political or as tending to throw all Anglican support "against the government"? It will be interesting to scan the letter column of the Churchman in the next few months to see if its readers seriously challenge the editor's right to delve into this highly charged area. Surely there must be many Anglicans who would categorically reject The Churchman's view.

Are there implications for the Jewish community in this? We don't know, but it is interesting to speculate whether our own reluctance to step outside the four walls of our interests is based on a feeling of insecurity not shared apparently by other religious denominations.

NETUREI KARTA CONTROL SABBAT TRAFFIC



— LET HIM THROUGH; HE IS NOT A JEW ...

(MAARIV, TEL AVIV)

THE NORTH AMERICAN SCENE By DR. OSCAR HANDLIN

Discrimination By The Season

In the last two decades the discriminatory practices that once seriously handicapped American Jews have all but disappeared. In almost all fields, but particularly in employment, housing, and education, the earlier causes of grievance have been eradicated. Only a few sources of irritation remain — among them the oldest form of prejudice took in the United States. In some parts of the country resort hotels still refuse to accept Jews as guests, at least during their high season.

The first overt, explicit, expression of antisemitism in the United States came in 1877 when the New York banker, Joseph Seligman, was refused admission to the Grand Union Hotel in Saratoga. The incident evoked outraged protests from Christians as well as from Jews. Yet, the practice grew steadily more common thereafter; by the 1920's, good hotels openly proclaimed that their accommodations were available to Gentiles only and the exclusion of Jews was almost a symbol of respectability.

Down to 1940 a pervasive pattern of discrimination in many other sectors of American society supported such discrimination. It was no more unjust or an American to bar Jews from resorts than it was to limit the number who could enter the universities and certain professions or to prevent them from purchasing homes in elite residential districts. All these disabilities confirmed each other. But as other forms of discrimination faded, the hotelkeeper, who still insisted upon a Christian clientele only, became increasingly anachronistic and eccentric. And as the Jews surmounted the more serious obstacles to their quality of status, these surviving marks of prejudice became increasingly annoying.

The bigots are now making their last stand at the golf course and the swimming pool. The Glosters in Georgia and the Homestead in Virginia are the most prominent establishments where stubborn managements refuse to yield on the subject of discrimination. A clustering of resorts in other parts of the country ape their attitude. Yet these intransigent find it increasingly difficult to maintain their position.

The defense agencies, particularly the Anti-Defamation League of B'nai B'rith, have long fought the practice of discrimination. But their struggle had only limited effectiveness as long as exposure and publicity were their only weapons. The hotel that prided itself upon its purely Christian patronage did not suffer when its exclusiveness was well-advertised. Indeed it may well have thereby become more

desirable to those eligible for admission.

In the last twenty years, however, the techniques of public exposure have become increasingly effective. The revelation that persons with Jewish names were denied reservations at precisely the same time that their friends whose names were not Jewish were welcomed has shocked those who were admitted as well as those who were turned away. The climate of opinion has turned hostile to such prejudice.

The difference in attitude emerged even more clearly as the resorts attempted to compensate for the seasonal nature of their business. Seeking to make fuller use of their facilities in slack periods, they began to solicit the patronage of conventions of business, professional, and social groups. Such gatherings could absorb a large share of the overhead in months when the normal clientele was not present. But to accommodate such associations the hotels were forced to accept all members without discrimination. As a result they developed a curious, ambivalent practice — open doors and a cordial welcome to anyone during the off-season but selective admission during the high season. This effort at compromise failed. Jews who learned that they would not find space as individuals in the high season refused to be tolerated guests in the off-season; and numerous organizations cancelled their reservations when their attention was called to the double standard. The hotels that adhere to a restrictive policy therefore face the loss of a most lucrative form of income.

The law is also catching up with them. Many states have equal accommodations laws that forbid discrimination. The resorts have argued that these provisions applied only to transients, but the courts have refused to sustain that distinction and driven the recalcitrant innkeepers to a variety of uncomfortable expedients. Some advertise "churches nearby" or use other surreptitious means of selection. Others have converted themselves into private clubs. But all these underhanded means of concealment are self-defeating for they run the risk of antagonizing Gentiles as well as Jews. A well-known incident years ago revealed the danger. Questioned by a hotel clerk about his religion, George M. Cohan, the Irish-American actor, departed with an answer that received wide publicity: "We both were mistaken. You thought I was a Jew and I thought you were a gentleman."

The means of recognition are not as clear now as they were when Jews were mostly immigrants who spoke with an accent.

It becomes increasingly difficult to maintain the line against them without an open inquiry that is either illegal or offensive to all sorts of Americans who no longer passively accept prejudice.

Discrimination of this sort was scarcely known in Europe, not even in the Germany of the 1920's while antisemitism was developing towards Nazism. The exclusionary practices of the United States were the products of an immature and fluid society that lacked indigenous aristocratic standards. Those who wished to set themselves apart could not do so by virtue of birth, family, titles or status; they had to develop artificial criteria of belonging, by excluding outsiders; and the Jews were most vulnerable. All these pretensions are less relevant than ever to American life; and the last remnants of them are not likely long to survive.

Canadian Panorama

BY MORDECAI HIRSHENSON

FROM BIM-BAM TO HOT-CHA

When one thinks of a traditional shtetl, what comes to mind is a humble house of prayer, a group in a bes-medrash huddled round a table lost in the world of Talmud, or listening earnestly to a learned discourse on piety and good deeds.

Not so the shtetl à la mode with the imposing title of Knesset Israel Anshei Slipia. For this Oxford street conventicle maintains a banquet hall a good distance removed — on Keele and Dundas in the Old Junction area — and in those premises is heard not the reverent hum and tremble of the chassidic tune, but the raucous "rhythm and blues" of rock and roll, not "bim-bam" but "hot-cha".

According to a note in that indispensable guide for the man-about-town, "Flash Weekly", The Ascot Hall, as this extension of the Men of Slips is called, "is attracting some of the country's leading performers including Clarence Frogman Henry, Lloyd Price, Fats Domino and U.S. Bands . . . Featured regular singer is Mary Anne Pettiford."

No indication is given of the cantor, Torah reader, or gabbai of this Synagogue edifice that is the "home-stomping ground for Toronto talents Don Symons and the Atlantics".

This is the establishment that was raided twice within a week for operating allegedly illegal bingo games.

Anyone for a blatt Gemora, rabossal?

A REMINDER

A link with an important lawsuit of about a dozen years ago was severed by the recent death of Mr. Justice K. G. Morden of the Ontario Court of Appeal. Mr. Morden, then a practising lawyer, was counsel for the Beach O' Pines Association of Grand Bend, Ontario. This association of like-minded and compatible people was endeavouring to prevent one of its members — a Mrs. Noble — from selling her property to a Mr. Bernard Wolfe. Mr. Wolfe was then, as he is now, an estimable and respected citizen of London, Ont., a past president of the Kiwanis Club, and active in the affairs of the University of Western Ontario. The only drawback was one congenial liability from which he suffered — he was a Jew. This disqualified him from enjoying the benefits and fruits of the Beach O'Pines summer playground area because the residents had all signed a restrictive covenant barring Jews and persons of other objectionable origin.

DATELINE: ISRAEL

Jazz And Music

By CARL ALPERT

HAIFA — When Ella Fitzgerald, the famous jazz singer, appeared in Israel not long ago a controversy broke out over one of the numbers on her program. It was entitled "Jazz at the Philharmonic".

She had presented this program at Carnegie Hall in New York, at the Royal Festival Hall in London and elsewhere during her world tour, but not till she got to Tel Aviv was there any objection. For in Tel Aviv the Israel Philharmonic, in all seriousness, dispatched a protest to Fitzgerald's impresario. The orchestra maintained that the name had been deliberately used to mislead the public into believing that there was a connection with the Israel musical body. The public was warned against the "misrepresentation".

Obviously, the Israel Philharmonic Orchestra takes itself very seriously, and with justice, as was evident from the recaptured it, received from the public and music critics alike during its recent world tour. Here in Israel, too, the Philharmonic enjoys a proud musical reputation, but along with it a reputation of another kind as well, not quite so flattering. Its reaction to the Ella Fitzgerald program is revealing, but there is much more. Thanks to the dignity of the I. P. O., its arrogant belief in its own musical supremacy, and its unwillingness to encourage anything which might become "competition" the Haifa Symphony Orchestra, a small but highly promising musical organization, is today being squeezed out of existence.

The Haifa Orchestra never considered itself in the same class as the I.P.O. It rendered the nation a musical service of a different kind. While the I.P.O. was gaining world headlines, the Haifa group was busy touring its own country, bringing live music to kibbutzim and villages up in the mountain of Galilee or deep in the wilds of the desert. It was a job which the I.P.O. could not do because of its size and expence involved,

but the devoted Haifa musicians found their function most satisfying.

An orchestra can not run on applause only, however, and the Haifa group scheduled city appearances as well, always being careful not to conflict with the appearances of its big sister, Tel Aviv is the musical center of the country, of course, and the Haifa Orchestra asked for permission to use the great Frederic Mann Auditorium when the I.P.O. was not in town. An appearance in this hall, with a distinguished guest soloist from abroad, would do much to fill Haifa's depleted coffers — and at the same time give Tel Aviv music lovers further opportunity to hear good music. Not everyone can hear the Philharmonic. Much to their amusement, permission to rent the hall was refused, at any rental.

When the I.P.O. was abroad for a lengthy period, application was again made, and again refused. Yet during the I.P.O.'s absence from Israel the Mann Auditorium was used by the London Symphony Orchestra and the Netherlands Chamber Music Orchestra, among others. The musicians from Haifa were not allowed, if they brought a "star" conductor or soloist. They had to seek inferior and smaller facilities for their performances. The discrimination was so flagrantly unfair as to lead the music critic of Israel's leading paper, *Haaretz*, to take up cudgels in behalf of the musicians from the Carmel city. It was of no avail.

I sought out the spokesman of the I.P.O. and asked for an explanation. He was quite blunt with me. The Frederic Mann Auditorium was built for the I.P.O.; much of the construction costs were being born by the I.P.O., and they therefore considered the hall theirs. They would not permit any other orchestra, which might be considered competition, to use it. Musically, he added, they did not consider the Haifa group in

(Continued on page 8)

NEGATES MACKAY RULING

The case was before the courts for about two and a half years. It was first brought before Mr. Justice Schroeder at Osgoode Hall in 1947 by Mr. Wolfe's attorney, Ted Richmond of Lon-

don. Mr. Justice Schroeder declared that the racial covenant was valid, thereby upsetting the famous judgment delivered, in 1945, by Judge (later to be Lieutenant Governor) Keiller Mackay who had declared such covenants to be null and void.

(Continued on page 8)

SERMON FOR THE WEEK

THE SABBATH OF COMFORT

Comfort ye, comfort ye, My People (Isaiah XL.I)

The two closely knit observances of Tisha b'Av and Shabbat Nachamu reflect the characteristic Jewish approach to calamity. Having sat down on Tisha b'Av to weep over the destructions that have been — and they have been many — we are bidden on Shabbat Nachamu to rise from the ground and take comfort in the prophetic visions of a great future yet to come.

Thus for well nigh two thousand years the Jew has sublimated his angers and his passions, his grief and his distress in a world that gave him no rest. For despite the wide chasm between the world as it was, and world as it could and ought to be, the Jew never gave up his faith in the power of man to bridge that chasm, or the hope of a peaceful, dignified place in the sun for himself and all the children of men.

The greater the destruction, so much greater has been the Jewish will, to live, to hope and to work for the day when the mountains of ill-will and misunderstanding that sunder man from his fellowman will be levelled; when, according to the promise of the prophet, the rough places that Israel has had to traverse in the wilderness of the nations will be made smooth; when the cup of salvation and human redemption will replace the cup of persecution that has been held to our lips for so long.

It has been the lot of our own generation more that that of any other to see this twin process of Churban and Nachamu, of calamity compounded with comfort, made vividly real. The shadow of the greatest of all Jewish calamities passed over our times; but it was in our times, too, that we were privileged to behold the great prophetic promises beginning to find fulfilment. Mother Zion, bereft of children for so long, could indeed sit up, even as Isaiah prophesied, and in wonderment exclaim: "Who has nurtured these children of mine? How have they survived?"

The desert that Israel had become is now again blossoming as a rose under the care of loving hands; surely there is comfort and healing in this for our afflicted generation. The homeless wanderer of the world's highways has at last found his way home; a tiny, precarious foothold of a home, but an infinitely precious, sacred home, nonetheless. The Torah — the migrant Jewish spirit and culture — has also come there to its original resting place; indeed in the possession thereof we can say "Comfort ye, comfort ye My people." Our judges are restored, and with the eyes of the world intent upon them, are dispensing justice. This too brings comfort; not because it means retribution; but because, in a world in which human life has become incredibly cheap, and Jewish life even more cheap, the voice from the grave of six million innocent souls can be heard speaking to the conscience of mankind.

If, out of Israel today, that voice reaches the heart of man, and awakens within it an understanding of the supreme value of the individual human being, created in the divine image and bearing a spark of the divine — then, surely, out of this great Churban of our time some real comfort may flow.

When Jerusalem Hasidim Go Gay

By ISAAC SECTER

"Jerusalem is dead on the Sabbath!" This remark was made after an excellent Erev Shabbat meal at one of Jerusalem's hotels, by one of a group of Americans participating in the Jewish Agency's "Summer Institute."

I answered, "Friday night can be just as lively here as in the States."

"When we really want to go out in Los Angeles, we go to the coffee houses to hear some good folk singers."

I answered, "Well, we've got some terrific folk singers in Jerusalem."

I had spent one Friday night in Jerusalem by going to the traditional "Rebbe's Tish" among Hasidim. What had made that night unforgettable was a quartet singing traditional lyrics.

"The Hasidim think that it's a great honour to see as much of their Rebbe as possible," I told my guests. "It is a Hasid's duty to visit his Rebbe's court at least once a year. So every Friday evening, after the regular meal, the Hasidim make a special party for him. They bring him food in extremely large plates, so that he will leave something over, or as the Hasidim call it, sherryim. Happy is the Hasid who can get his hands on a piece of sherryim. After the meal comes the quartet which, some say, is the nearest you can get in this world to hearing angels sing."

"The Hasidim also have a national pastime, a sort of showing game. The objective is to try to reach the front row, opposite the Rebbe's big table. A group of Yeshiva boys make it difficult by forming a human chain."

"This sounds exciting, what are we waiting for?"

"For you to change into, decent clothing. Long-trousers, long-sleeved shirts, and skullcaps and don't take money or cigarettes along."

"Five minutes was the maximum

any Hasid was willing to give them. All this only raised the boys' morale."

The Americans were in high spirits when the junior league of Hasidim came out on the field to soften up the Americans for their big brothers. They took their business seriously, and after several minutes of pushing and shoving they managed to get good footholds in strategic places. Then the Hasidim steadily pushed their way to the centre of the line, splitting the American group in two. By the time the bigger yeshiva boys came into the game, half of the Americans were on the side lines, nursing their toes that had been trodden on and catching their breath.

The Hasidim knew the game well and went into it systematically. They started shoving the Americans from the two ends toward the centre, while the Hasidim who had conquered

ed a toehold in the centre shoved the Americans towards the ends of the row. The courageous guests were no match for them. Two and half minutes after the Hasidim had come into the field, the last of the American youths was eased out of the first row.

The Hasidim in the midst of the merrymaking passed word along to the Rebbe that a group of guests from America was present. The Rebbe took a bottle of wine from his table and had it passed back to them. After a toast of "Lehayyim" with the Rebbe, they started feeling at home. To round off the evening, the quartet taught the boys a Hasidic hymn.

"Well, what do you say of Jerusalem now?" I asked my friend. He smiled and answered "Jerusalem isn't dead on Erev Shabbat, not by a long way."

ONLY IN AMERICA

By HARRY GOLDEN



APPROPRIATE AUGUST

August is the month most appropriately named. It is named in honor of Augustus Caesar who followed his uncle Julius as princeps of Rome.

Augustus was a fellow who never sold himself short. He boasted that he found Rome clothed in orick and left it dressed in marble.

Julius Caesar laid the foundation for the Roman empire, but after his assassination, it was Augustus who assembled and built it. So strong and excellent a ruler was he that despite a succession of dissolute and indifferent emperors Rome persevered for four more centuries. No one could change it.

Like the empire he founded, August is a month that makes itself felt. A hot August seems as though it will go on forever. The blizzards of winter have taken place in another world in another age.

If you have any desire to see the New York City native, it is the fellow who is out taking a walk through the city streets on a Saturday afternoon in August. The heat waves that overtook the city and country in June and July are paltry and insignificant compared to the humidity which drowns us in August.

I wonder always if this was what was in Augustus's mind when he swiped one day from

February to give himself a month? It is an imponderable subject since none of us imagines we will accomplish that much for civilization to merit a month named after ourselves. But these Romans who constructed the world in which we live were pretty well aware of what they were doing.

Augustus got control of the Roman state when he convinced the soldiers of Mark Antony that their commander was disporting himself too indolently with Cleopatra. He beat Antony in a naval battle at Actium. He could have started erecting statues of himself in the Forum right away, but no; he had learned from Caesar's too precipitous grasp for power. Augustus went back to the Roman senate and was at pains to alter the constitution so that he would be legally invested with the power he wanted.

One of his first beneficial acts for the Roman populace was to ban commercial traffic through the streets of Rome during the daytime and thus alleviate a terrible and inconvenient condition.

I suspect any of our traffic commissioners scattered throughout clogged cities who solve their problems as readily and as easily as Augustus will get a month named after them, too.

BASEBALL

I have been a great lover of baseball ever since I had a job delivering rolls and pretzels to the Stevens catering people at the Polo Grounds in the summer of 1916.

While I was never a statistician-spouter, I usually knew who was in first place and who was the best batter in the league and on what days Rube Marquard pitched. He wore long dark sleeves on the pitching mound and kind of gave you a thrill watching him. For some reason I always thought of Mr. Marquard whenever I watched the late Gary Cooper on the screen.

When the Detroit Tigers were in town, I always went (the Yankees played in the Polo Grounds in those days) hoping to see Ty Cobb steal bases and quarrel with fans. But I was always a Giant fan and still am, and it was a joy to see John McGraw act out a fainting scene on the third base side when an umpire signaled one of his players "out."

I haven't gone in recent years, though. Baseball has lost something for me. It has lost the roughness.

Everybody who plays is a gentleman. You listen to any of the announcers and they are forever saying of some 223 hitter that he is the nicest guy you'd ever want to meet and is very concerned about his batting average. (Do the networks insist that Dizzy Dean say of every

guy who comes up to the plate "that's a wonderful guy," etc.?)

Half the writers of my acquaintance read mystery novels when not composing their own, so you can't tell me that half the ball players aren't reading comic books in the dugout, which seems a more human and interesting preoccupation than worrying about anemic batting averages that no pitcher will ever allow him to improve substantially.

Some years ago, I remember the remark of a Cincinnati shortstop who was making an appearance on one of those 10.00 a.m. radio programs designed for kids. When the announcer asked the shortstop his hardest job in baseball, the ballplayer spoke up honestly enough: "My hardest job in baseball? Playing between them jokers on second and third."

I believe Cincinnati subsequently traded him. It strikes me that the sportswriters who spend their days listing the various afflictions like pulled muscles, sore arms, sprained thumbs affecting ballplayers, might bring back a little humanity by repeating the clubhouse gossip. Someone must be jealous of someone else's salary and someone else must be jealous of someone's investments.

Let's get the public relations out of baseball and stop pretending this is a game.

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HUMAN RELATIONS

Love on Display

QUESTION: Our only child, a girl, 14, works up a screaming rage, shouting, "Don't do that; get out of my room if you want to kiss and hug" whenever I hold my wife closely, kiss her or generally show warmth and feeling, as in an embrace. This puzzles both of us no end, because there isn't a shred of anything to explain this behavior. Our daughter is very fond of each of us and shows us affection by kissing and hugging us. We are a close threesome in everything we do.

Outside the home — at relatives', friends', or public places — if I take my wife's waist in my hands, our daughter becomes embarrassed lest someone notice this.

ANSWER: Although you evidently do not realize it, there is a great deal in your behavior to explain your daughter's reactions. Actually, you ought to be grateful that she is reacting in this self-protective and basically very normal way.

Seductive behavior between grownups is very provocative to youngsters of any age. And during adolescence, when the children are beginning to experience wishes and desires of their own which they find very hard, at first, to handle, such viewing becomes overly stimulating.

Viewing such behavior on the part of beloved adults is a vicarious experience for them. The stimulation and pleasure that the viewers get makes them feel they are almost participants. They feel guilty for enjoying this experience so much this makes them furious with the parents who started the whole thing, and with themselves for succumbing to the seduction.

Although the child may not know anything at all about sex in the adult sense, she nevertheless is aware that something exciting and enjoyable is going on between her parents, from which she is excluded. In time, both the facts which she learns and the fantasies she concocts bring her

DR. ROSE N. FRANZBLAU

privity close to the truth. Although she is excluded from the parents' private life, she is often present in her fantasy of these times of intimacy.

This is a quite universal factor which influences our growing up. It makes a very valuable contribution to adult sex life when it is well worked out and the child gets the highly important message that she is loved by both her parents, but that the kind of love they have for each other can never be hers from either one of them.

From this is born the acceptance and the resolve that this kind of love will be obtained at some time in the future.

Sometimes a father unconsciously plays the woman in the family against each other. By being seductive to and courting one, he excites the wishes and desires of the other for him. The wife usually does not mind it when the other woman in her husband's life is their daughter.

But the daughter is the loser in more than one sense in such situations.

There is certainly nothing wrong in being warm and loving to one's wife, but both propriety and good taste make it questionable whether close embraces and tight hugs before one's child are appropriate.

Apparently your daughter is trying to tell her parents what parents usually try to teach their children about such behavior. Your daughter perhaps senses a bit of exhibitionism in this behavior and calls you to task for it. She tells you, by making such a fuss about it, that such loving play belongs in the privacy of your own bedroom.

Your love for each other is so ordered and stays so young is a beautiful thing. But you are the parents of an adolescent girl of 14, and you must act your age, emotionally as well as chronologically, if you wish to operate successfully in the area of parenthood.

object is not judged by its material value. But when the girl wants the object symbolizing the engagement to be big enough to elicit attention and admiration from all, it casts doubt as to whether what she wants is the boy or the engagement.

If the ring is large enough or significant enough financially, it drowns out momentarily any doubts she may have about the boy and the prospects of a lasting relationship with him. The boy, in turn, may feel that the size of the ring represents the strength of his masculinity.

Sometimes when parents push youngsters too hard to face the facts, they bolt off into unreality in an outburst of rebelliousness. Because you have not stood in his way and have given your approval whenever you possibly could, your son may be beginning to question the timeliness of his decision or the rightness of his choice.

Reporting to your son what her parents say about the ring he gave her is a form of tolerating. It serves to keep apart and divide the very people whom this girl should want to unite.

If he were older chronologically and emotionally, your son would take his future bride by the hand and confront her parents. He would express his opinion of what he evidently thinks are false measures by which to judge love and false values in life. Consciously, he may fear that this might cause a break-up and, perhaps because secretly he would welcome such a break-up, he feels guilty and ashamed and therefore avoids any such confrontation.

Young though she is, this girl is old enough to manifest greater loyalty to the man she professes to love. Before he goes into the service, your son should have a very frank and down-to-earth talk with his girl friend and also with her parents. If none of them can stand the test of such a meeting then the parents are not ready to give up their child, nor is their daughter ready to go off on her own.

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BOOKS AND MEN

HEMINGWAY'S ONLY JEWISH CHARACTER

FROM THE EDITORS

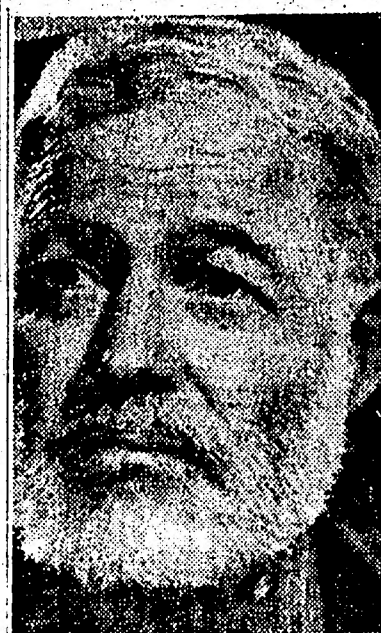
The essay on Hemingway by Adah Lappin, a young Toronto freelancer, expresses the opinions of the author only. The editors do not believe in any "Jewish" moment or characteristic pertinent to Hemingway's work. In our opinion Hemingway will be read and admired both for his style and compassion for the weak as long as the English language will live.

The large number of obituaries, memoirs and revelations inevitably following the death of Ernest Hemingway are unlikely to contain more than a passing reference to the author's attitude toward Jews. The American Nobel Prize winner was a source of unending controversy in regard to both his work and the rather unconventional style of his life. The manner of his death — by a bullet while either cleaning or loading his gun — is now becoming part of the Hemingway legend and a further area of controversy. The critics will doubtless spend a great deal of time examining the famous style, extracting the essential philosophy, assessing the influence, surely cast, of this colorful writer. His approach to Jews will hardly be considered significant in the total context of his work.

Hemingway created only one Jewish character, an important one, however, with a central role in his much praised novel of the "lost generation" *The Sun Also Rises*. "Say something pitiful," says Bill, "Robert Cohn," replies Jake Barnes, the narrator. An examination of the pitiful Robert Cohn would have little critical value were it motivated only by "Jewish sensitivity," and brought one to the rather isolated conclusion that Hemingway was something of an Anti-Semite. Although he is Hemingway's only Jew, Cohn

provides an interesting insight into his creator's sense of values; he reveals far more than anti-Semitism. Cohn is a curious character in that he is seen almost exclusively through the eyes of others. While his presence looms large, it is shadowy, undefined except by the response of those around him. He is curious too, in that the iconoclastic, unconventional Hemingway created in Cohn another of the well-known Jewish images familiar in English literature since Shylock. Hemingway is very much the symbol of America with his terse unadorned style, flat dialogue, his anti-intellectualism and quest for experience rather than reflection. Although an expatriot during the twenties and an insatiable traveler, he never looked for roots in another tradition as did T.S. Eliot and Ezra Pound. Nevertheless, Robert Cohn is another stroke in the English literary stereotype of the Jew. The American tradition is quite different.

In 1926, when *THE SUN ALSO RISES* was published, the plethora of self-hate novels by American Jews had not yet appeared. In 1926 American literature was still young. It's first flowering in New England with Hawthorne, Thoreau, Stowe, Longfellow, Lowell produced a remarkable interest in Jews and Judaism. The New Englanders with their love of the Old Testament in the



Puritan tradition glorified the children of Israel with a mixture of reverence and awe. Many of them were convinced that they had Jewish blood and Rev. Stowe, Harriet's husband was referred to familiarly as "the Rebbe". The mid western center still active in Chicago in the twenties produced the muckraking social criticism tradition in American literature, with such figures as Sinclair Lewis, Theodore Dreiser and Lincoln Steffens. Only the latter ever touched on Jews and then in the context of social-revolution, civil liberties and equality for all. Thus the Shylock, Fagin, Svengali tradition did not exist in American literature at all until Hemingway introduced it with Robert Cohn.

Cohn has all the characteristics of the stereotype. He is rich, yet sends a telegram of only three words; he feels inferior because of his Jewishness; yet exhibits "Jewish superiority"; he can't hold his liquor, suffers abuse in

silence, prefers tennis to a manly sport like fishing and detests the violence of the bull-fight. The trouble with Cohn, says one of his companions, is that he is so nice you feel like a heel disliking him so much. But they do dislike him, intensely, are relieved when he goes away and bear with him when he is around, unless they get drunk and vilify him to his face. The psychology with which Hemingway provides Cohn is simple — he is a Jew. He suffered from feeling different at Princeton and took up boxing to bolster his weakness, yet he is too nice, too gentle to get into fights. He listens in silence to torrents of abuse with perhaps an occasional "Cut it out," and the only occasion on which he uses his well trained fists ends with Cohn crying on his bed and his victims amused and unimpressed by the show of strength. This, indeed, is the central fact about Cohn as Hemingway conceives him — he is weak. His strength is external, something learned to cover up his essential helplessness and cowardice. The matador whom he pummels goes on to express his virility in an exquisite bull-fight; Mike and Jake shrug their shoulders and nurse their bruises with casual superiority; Cohn — cries into his pillow and leaves town because the matador Romero has threatened to kill him.

In Hemingway's scheme of things villainy consists of weakness. The unforgivable sin is cowardice. A real man is a he-man who meets life with invincible courage expressed in love of violence. While he rejected the senseless brutality of war, he saw killing as an art which expressed man's rebellion against death, "in taking to himself one of the Godlike attributes, that of

giving it." Thus Jake who has been rendered impotent by a war injury is more man than Cohn. He can go off for a weekend to San Sebastian with Brett with whom Jake is tragically in love, but he is not capable of arousing any feelings in her other than pity mixed with hate. He is especially hateful because he suffers. In one scene after watching the bulls being brought to the ring they remark on the steers whose only role is to herd the angry bulls and frequently be gored to death for their pains. "It's no life being a steer," Robert Cohn said. "Don't you think so?" Mike said. "I would have thought you'd loved being a steer." Elsewhere Jake instructs his friends in the art of the bull-fight telling them to ignore the steers, they don't count. It's horrible if you watch them being gored, but it's over in a few minutes and it's unimportant anyway. In the same way Jake is annoyed with Mike for abusing Cohn, although he likes to see him hurt. He just doesn't like the feeling of disgust he gets afterwards thinking about it. All in all it's better not to worry about Cohn, just as one learns not to worry about the steers. If the steers become the symbol for Cohn, Cohn the Jew becomes the symbol of all that Hemingway considers hopeless, lost and meaningless in life.

Yet he fulfills another function in the novel, that of foil for the other characters. They are all members of the "lost generation" bitter, disillusioned in post-war Europe, living lives of drink inspired gaiety, rootless and without direction. But Cohn is more lost than anyone. By his very presence in the story he paradoxically provides the only note of optimism in a thoroughly depressing book. For by contrast with Cohn the others are seen as still possessing that essential element of humanity, courage. Jake and Mike and Brett and even Cohn can still be saved. They can take hold of life; they can experience the tragic-joy of the bull-fight. Cohn is unredeemable. He is a few, symbol of weakness and cowardice, of misguided morality and too refined feeling.

It is unlikely that Hemingway deliberately set out to create a cliché in his characterization of Robert Cohn. Indeed, Cohn's sufferings, like Shylock's are very real. One even hesitates to apply the label anti-semitism to Ernest Hemingway although there is no record that any of his "best friends" were Jews. The classic image of the oppressed, compliant Jew could, in terms of Hemingway's philosophy of strength and violence only invite his scorn. It is inescapable that the figure of Robert Cohn is a perpetuation of that image more human than the monstrous Fagin, but for that very reason, perhaps more subtly vicious.

THE NEW GOVERNOR

THE MAN WITH THE WRONG NAME

By RAE GOULD

"Louis Rasminsky is responsible for the Coyne affair," a high official facetiously expressed himself following the historical appointment of the first Jew to serve as Governor of the Bank of Canada.

"Why is it Rasminsky's fault," I asked.

He was born with this fault. If he weren't born Laybel Rasminsky, but Louis Smith, he would have been governor since 1954, and there would have been no Coyne affair."

This official repeated only a statement made years ago by a Canadian government minister.

The reason why Rasminsky was passed up till now had to do with his fate and name. No Jew has ever headed any bank in Canada, and the chartered banks have been opposed to his selection.

"His name was against him," the late Dr. J. J. McCann, former revenue minister said in 1964. "If his name had been Smith or Jones or perhaps even Richard, he probably would have got the job."

His appointment now is in line with Prime Minister Diefenbaker's Bill of Rights that there should be no discrimination because of race, creed or color.

BORN TO BANKING

Louis Rasminsky was born to his present post. He is a brilliant economist. The new governor dislikes publicity. A quiet, soft-spoken man, he has gone out of his way to shun personal publicity.

Unlike Mr. Coyne, the new governor intends to avoid the public speaking circuit.

MARRIED TORONTONIAN

Louis J. Rasminsky was born in Montreal in 1908. He is a tall, pleasant man with graying hair fast receding.

A banker-economist, he looks and is very much the scholar and student. He is partial to music.



LOUIS J. RASMINSKY as a student

as is all his family, and he has been associated with the Ottawa Philharmonic Orchestra for years.

Rasminsky is married to a Torontonian, the former Lyla Rotenberg.

The Rasminskys have 2 children, a son and a daughter. Their twenty-three-year-old son Michael is a talented pianist, and not long ago wrote the music for folk opera, Katie Cruel, which was staged at Hart House Theatre.

Michael graduated with first class honors in physics and chemistry from the University of Toronto in 1959.

The Rasminsky's 17-year-old daughter, Lola, enters Carleton University next fall to study arts.

ADVISOR TO GOVERNMENTS

Mr. Rasminsky has been with the Bank of Canada since 1940. After receiving a Bachelor of Arts degree from the U. of T. in 1928, he won a political science fellowship at the London School of Economics.

From 1930 to 1939, he was a specialist for the League of Na-

tions in monetary and financial matters.

Mr. Rasminsky has been a member of, or advisor to, the Canadian delegation at numerous Commonwealth and international conferences on economic, financial and trade matters.

"I'm very grateful," Mr. Rasminsky said Monday, as he prepared to move his office around the corner on the fourth floor of the Bank of Canada Building to the ornate surroundings formerly occupied by Mr. Coyne.

He is the first Jew ever to head a bank in Canada. He is also the first Jew ever to reach such a high office in the public life of

this country.

Mr. Rasminsky automatically became president of the Industrial Development Bank, concurrently with his appointment as governor. He is the third governor in the central bank's 27-year history.

FULL EQUALITY

In all Jewish circles and clubs in our country the appointment of Louis J. Rasminsky is the topic of conversation. Jews do not hide the elation. They are proud of Rasminsky but more proud to be Canadians at a time when full equality of opportunity and service has become a fact.

ACROSS THE FENCE

WHAT DO YOU THINK OF SICK JOKES?

By PAUL MORTON



To me there is often a quality of menace about them. Funny, they may be. But I should hate to have to explain to the innocence of a growing child what some of them meant. The inferences contained in most of them are so shocking, so fantastic, so cleverly absurd, that we are asked to accept them as "funny bad manners", and simply too awful to be taken seriously.

I am probably once more on dangerous ground when I attempt to analyze the nature of the grotesque. But I have a growing nephew who has asked me to explain the meaning, and purpose, of certain sick jokes, and I have sometimes been at a loss to know exactly what to tell him. He knows they are told by "nice" people. He reads them in popular, large circulation magazines. He hears them told by fast-talking, stand-up comedians on television. He wants to get "with them."

My nephew is 13 (Today I am a man?), and he appears to be neither better nor worse informed than most junior teenagers I meet.

And here is the latest sick joke I am asked to explain.

Eichmann, we are invited to believe, has just been freed by the Israeli court. So he fires off the following telegram to President Kennedy: "At liberty! Hear you have a Negro problem."

"Funny? I think it's grotesque. (And here I pause to look up the exact meaning of the word as defined in my Webster's Dictionary, only to learn that "grotesque is not" exactly what I mean at all.) I think it's a despicable story; horrible, disgusting, offensive, cheap, tasteless...revolting, and...

Then why, Uncle P., are such stories told?

There are a number of explanations, nephew, some of which I'd like you to examine, as the admen say, "in depth." But first we have to use language we both understand. I have the unfortunate habit of using certain words in the possibly erroneous assumption you know what I mean by them. Often, I find to my surprise, I am not using words exactly as they are defined to you in school. So let me ask you some questions.

Q. Do you know who Eichmann is?

A. Yes. He's one of the Nazis who killed so many Jews during the war.

Q. You mean, he killed them in battle?

A. I'm not quite sure how he did it. I think he ordered other people to do it.

Q. Can you understand the difference between killing in battle and deliberate murder?

A. Not too clearly. But I understand Eichmann was some kind of a murderer.

Q. Do you know what a bureaucrat is?

A. Not exactly. I think he's some kind of

person who just does what he's told.

Q. That's far enough, as far as it goes. Do you think Eichmann just did as he was told?

A. I guess so.

Q. Do you think Eichmann is guilty of murder if he just did as he was told? By his government, for example.

A. I don't think you should do wrong, no matter who tells you.

It would appear to me my nephew has the gist of the problem. He has a fair idea what is involved in the Eichmann trial. And now we return to the "joke": Eichmann — "At liberty! Hear you have a Negro problem."

Q. What do you think of this joke? Would you repeat it?

A. Not anywhere. I think it's kind of a dirty joke.

Q. You don't think dirty jokes are just about sex, and bodily functions... things like that?

A. No. A dirty joke is one that hurts people.

Q. So you wouldn't tell it anywhere.

A. No. I wouldn't tell it to a young kid. He would think I meant it was a good idea for Eichmann to kill colored people.

Q. Do you think some adults might make the same mistake?

A. Oh, no.

Bless his 13-year-old heart. He still believes to be grown-up is necessarily to be adult. He has a sad lesson yet to learn.

My nephew's reactions please me. He doesn't use the term "sick joke" when he means "dirty joke." And he doesn't care about my three and four syllable words: sardonic, grotesque, and so on.

The Abbe Dimnet, in a remarkable book called "The Art of Thinking," once explained that children possess refinements of wisdom all their own. (Pause to telephone Dean Gilling of the Anglican Diocese of Toronto to check a New Testament reference. It is Mark 10: 15, and the words are spoken by Jesus of Nazareth: Whoever shall not receive the kingdom of God as a little child, he shall not enter therein.)

My nephew is on the verge of manhood, but it seems to me there is wisdom in his definition of a dirty joke. Perhaps what many of the comedians call sick, is simply dirty.

Comedian Lenny Bruce, in a jocular reference to Jewish convert Sammy Davis Jr., who was in the audience: "Know why I bait this colored boy? Because he's a Jew!"

Funny? Possibly. Sardonic? Indeed! It may even be a "joke" torn from the hearts of persecuted minorities.

My nephew thinks it's dirty.

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LORD STONHAM PRAISES THE SABBATH OBSERVERS

London, (UCNS) — Lord Stonham told the House of Lords, how he came into contact with Orthodox Jewish women who said they could not attend a function because they had to prepare for the Sabbath.

"I had rather an extraordinary experience last week," he said. "I am President of a society which is trying to raise a lot of money to plant trees in Israel, and I am the only non-Jew."

"I took the chair, and we were discussing functions to raise money. It was suggested that a function should be held on a Thursday evening, to which there was strong objection from the ladies present."

"When I asked why, they said it would not give sufficient time to prepare for the Sabbath. They would not go to a cinema or theatre on a Thursday evening because they would not have time to prepare for the Sabbath 24 hours later."

The Bishop of Liverpool said:

"One of the many things I admire about the Jews is that an Orthodox Jew complies strictly with the rules of his religion on his Sabbath."

Alike The World Over

By RUTHIE

They say kids are all alike. Something constantly occurs to prove the point.

On the beach I became acquainted with a lovely lady and two children. It came about in the following manner:

My *Qvetch* (Yiddish slang for 'timid'), Heather, was whining, as usual. Nearby stood a little girl watching interestedly. I beckoned to her and asked,

"What's your name, honey?"

"Patricia," she immediately replied.

That, to me, was a sign of boldness, since mine would have hidden her face had she been approached by anyone.

I continued encouraging, "How old are you?"

"Seven-and-a-half," came the prompt response.

Was I relieved? God forbid, had she said "nine" or "six"! One would have been too young for the other. Luckily the difference was only six months. Thus, as the saying goes, "it started off with the right foot." From then on Heather had a companion. I began to relax.

Patty's mother sat nearby. Before long we became "Joan" and "Ruthie".

The children were playing at the water's edge. Afraid they would wander out a little too far, one of us decided to supervise them — It was Joan's turn. This satisfied me as I could lie down and enjoy a sun bath knowing the youngsters were watched.

When Joan returned, she laughingly asked me, "Are you Jewish?"

I nodded affirmatively.

"Well," she said, "the cutest thing happened. We're Catholic. Just before Patty goes into the water, she crosses herself. She told Heather to do the same."

"Did she?"

"No, she said she mustn't."

Of course, that didn't spoil the friendship. How wonderful it would be if adults sometimes assumed the attitude of children — live and let live! For one thing, most of our feuds would dissolve in space before they had the chance to fester.

Heather had difficulty biting into a sandwich. One side of her mouth is all "gum"; the other side still has a "baby" tooth which is very loose. No amount of coaxing could get her to pull it out. She wouldn't even be tempted when I said,

"The Good Fairy will leave a dime under your pillow."

Patty didn't help the cause when she remarked, "I get a quarter."

After a threatening look from her mother she added, "But for a big tooth!"

Heather took the cue, "Well, this is my biggest tooth. I should get fifty cents." I didn't bother to continue the conversation. For me it was a losing battle. Didn't prices go up in everything. So why not where a tooth is concerned. In fact I'm waiting for the time the kids add a three-per-cent tax to it!

To date, Heather is still coddling that tooth.

I remember the times I was sick. In those days everything was cheaper. For a penny I was persuaded to take medicine.

But, oh boy, when it came to an enema! Papa, may he rest in peace, spent all day promising me a dime if I subjected myself to the torture.

It became a case of "back and forth." I took the ten cents, then refused the enema, then Papa took back the dime, then I got it again. After a day of "cat and mouse", the whole family managed to get half-a-bag of water into my system.

Exhausted from the ordeal, I lay back. The only bright light was the fact that I made money on the deal.

But you didn't know my Papa. When everything was over, he took back the dime. Indian giver!

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The Woman And The Home

OUR HOME FOR THE AGED

By C.J.N. Staff Reporter

For Them Life Begins At 70

Some say "life begins at 40" but for 70 fortunate old folk in Toronto, life is beginning at 70, 80 or even 95.

They are the old folks who

KEEP SMILING

PRIDE AND PAIN

Waiving economy, a young miss bought a new pair of shoes in the most fashionable and expensive shoe store in Chicago. After several days she returned to the store and complained that the shoes weren't comfortable.

"I just can't walk in these shoes," she groaned.

"Madame," said the manager haughtily, "people who have to walk don't buy shoes in this store."

• • •

A TEXAN

Did you hear about the Texan who received a statement from his bank pertaining to a check he had recently deposited? The note reads: INSUFFICIENT FUNDS... NOT YOURS, OURS.

OLD FIANCE

A New York girl was telling her friend about her fiancé, an elderly man twenty years her senior.

"Jasper's a wonderful fellow," enthused the engaged girl. "I'm sure we'll be very happy."

"But he's so much older than you are," pointed out her friend. "He won't enjoy the same things you do."

"That's unimportant," insisted the betrothed. "I love Jasper for what he is — president of a bank!"

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take part in the fine Day Care Program at the Jewish Home for the Aged.

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To help the aged maintain a healthy, normal life outside the Home.

To help some aged people so that they do not need the Home.

To help them become well adjusted to life in the Home when their time for admittance arrives.

Day Care visitors take part in occupational therapy and recreation programs, mix with residents and use all services except overnight accommodation.

The 70 participants are applicants for admission to the Home. Because the waiting list now numbers more than 300, it takes three to three-and-one-half years to be admitted. The Day Care Program fills the gap with much needed care and new interests, until time of admission.

The recently announced Building Expansion Campaign for the Home and Baycrest Hospital will enable the Day Care Program to increase its facilities to include 200 people. Some who have not applied for admission to the Home will be able to take part in the Day Care activities.

Meanwhile the present Day Care members are picked up by bus each morning and returned home at night.

Though at first glance the chief benefits of the program seem to be recreation and a change of scene, it has many other advantages.

Old folk living alone, often in cramped quarters and unable to take outings by themselves, are relieved of boredom. Those living with families, where tension can mount day by day, make new friends and develop new interests, fitting in more happily to the family group when they return at night.

The recreational and occupational therapy programs strengthen both minds and bodies.

Because the move into the Home as a resident could be a shock as old ties are cut, the Day Care Program provides gradual orientation for would-be residents. By the time they are

ready to enter the Home permanently, they realize that they are joining a group of friends in a new and invigorating world, rather than cutting themselves off from interests and activities.

Elderly people, particularly those who live alone, tend to neglect proper food habits. The Day Care Program overcomes this important problem. Day Care visitors dine with other residents on well-balanced, nutritious meals, prepared in a completely kosher kitchen. Special diets, for those with ulcers, diabetes or other ailments, are catered to.

In the occupational therapy department, Day Care visitors learn to weave, paint, make ceramics or toys, work with leather. A dual purpose is served, since these activities strengthen both bodies and minds.

The Day Care Program operates four days a week during the winter; five days a week during summer. The participants arrive in mid-morning and leave at about 7 p.m. They may stay over for evening programs, however, and the choice is theirs.

Although they are encouraged to join with full-time residents in their activities, many require a special program during the early stages of their association with the Home. Special recreational activities are carried on in the Day Care lounge. As they gain confidence, they move out into the Home's regular recreational activities.

The Home's Social Service department handles applications for the Day Care Program. Applicants are recommended for the program if social workers find that no other organization or recreational outlet can adequately fill their needs.

Residents of the Jewish Home are expected to pay what they can afford toward the cost of their care, and the same policy applies to Day Care residents.

Cost of the Day Care Program

at the Home is \$2 a day. About 35 per cent pay the full cost and the remainder pay as large a portion as they can afford.

Those who can afford it also contribute to the cost of transportation, which includes operation of the bus and salary of a full-time licensed chauffeur. This amounts to \$2.50 a day.

The role of the family in the Day Care Program is an important one. The Jewish Home for the Aged emphasizes that it is sharing the responsibility of caring for the aged citizen with the family, rather than acquiring the full responsibility.

Interviews between the Home's social workers and the families provide a deeper understanding of the role the Day Care Program plays. Families become more aware of the potential and rewards in caring for the aged, and often, relationships between the aged parent and his family improve.

A recent innovation in the Day Care Program was its extension to Sabbath Care.

Day Care residents who are unable to observe the Sabbath in the traditional manner remain at the Home from Friday through Saturday night. During High Holy Days in fall and Passover, the Day Care Program is closed but again, Day Care residents or those on the waiting list who require it, are admitted temporarily to the Home. For these special occasions, the Day Care lounge is converted to a dormitory and part-time residents take part in religious observances.

For the fortunate 70, the Home's Day Care Program has opened up a new and rewarding life. For the hundreds who still wait for care, the Home's Building Expansion Campaign offers new hope. The campaign, with an objective of \$4,500,000 opened June 1. It will provide funds for a new Jewish Home for the Aged and enlarge Baycrest Hospital.

RECIPE OF THE WEEK

FRUIT MEDLEY
(Approximately 53 calories per serving)

- 1 cup sliced fresh strawberries
- 2 cups fresh orange sections
- 2 tablespoons sugar
- 1/16 teaspoon salt, 1/2 teaspoon vanilla extract,
- 1 teaspoon fresh lemon juice
- 6 whole uncapped fresh strawberries.

Combine all ingredients except uncapped strawberries. Chill at least 1 hour for flavors to blend. Serve in sherbet glasses topped with a whole fresh strawberry. Yield 6 servings.

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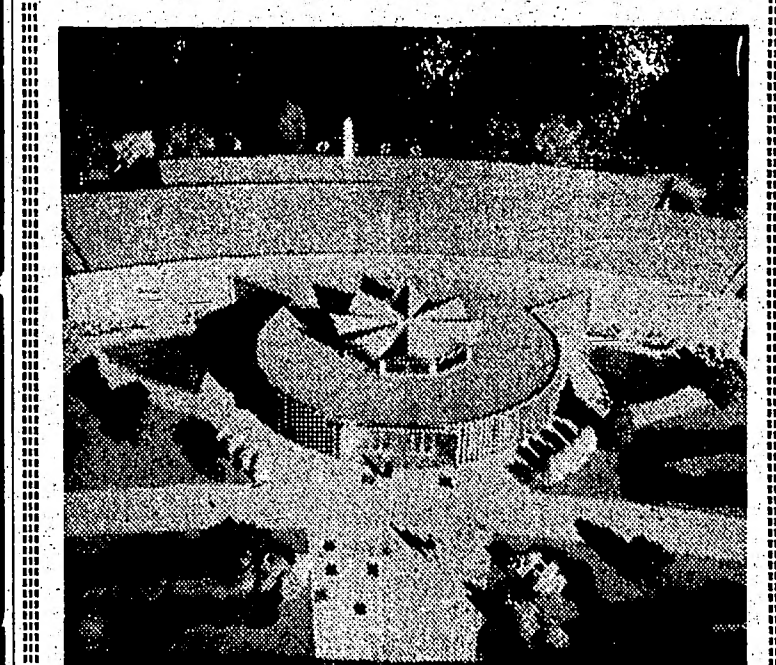
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PHYSIO-THERAPY plays a vital part in the intensive rehabilitation program at the Jewish Home for the Aged and Baycrest Hospital. This lady patient — a stroke victim — gradually learns to walk again under the careful guidance of Miss Marlene White, head of the Physio-therapy department.

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TISHA B'AV IN JERUSALEM

(By Cable From Our Correspondent)

JERUSALEM — As darkness fell on Saturday evening and the fast of Tisha B'Av began, the people of Israel mourned again the destruction of the Temple and the loss of the old city. Cafés and places of amusement were closed.

Around King David's tomb and on an observation post above it which is the closest the Israelis can reach to the Walling Wall, people clustered in groups and in candlelight to read the age old cry for the desolation of the Holy City. Only a few yards away

was the Walling Wall, now inaccessible, to which thousands of Jews used to make their annual pilgrimage.

In the Mea Shearim quarter a crowd of Hasidim assembled to listen to the words of Rabbi Ben-Zion Yavner, now over ninety, giving his annual discourse on the destruction of both temples and the meaning of this disaster to the Jewish people.

At the end of the fast lively activities were restored and Israelis turned out in thousands to the cinemas, cafés and theatres.

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Children will love the gamut at the Imperial where they can listen to the juke box, play table tennis and many other activities. Weekly music and dancing, a cheery, modern lobby combine to create an atmosphere of warmth and comfort.

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ADVENTURE - TRAVEL - SUMMER RESORTS - HOTELS

SUMMER TRAVEL: IMPORTANT TIPS

HOW TO SPEND YOUR LEISURE

One of the most rewarding phases of travel is the opportunity of accumulating souvenirs at bargain prices in the countries in which they are made. These articles, whether for oneself or intended as gifts, may be items not available at home or available only at a sharply increased price. Or they may be items unique to the country of origin.

Whether your taste leans to authentic Danish modern furniture, heirloom-type Cameo jewelry or Irish tweeds that wear forever, you'll find your souvenirs live up to the dictionary definition of the word, "Souvenir — A remembrance or memento."

When you purchase abroad it behooves you to shop carefully with an eye to bringing back treasures of lasting significance rather than mere souvenirs of the countries you visit. Remember, too, your luggage allowance of 44 pounds for Economy fare travel and 66 pounds for First-Class. You'll want to utilize most of this for your travel wardrobe, but leave some suitcase space for really worthwhile small purchases.

What finer "souvenir" of a happy visit to Brussels, for instance, than banknotes of beautiful Belgian lace? Sold for a fraction of what they would cost at home, lace items such as shawls, doilies, place mats and tablecloths make lasting mementos for yourself and lovely gifts for discerning friends.

In Paris, it's perfume, of course, you can bring in any number of bottles of different brands; but don't buy too many of the same scent unless you are willing to pay duty. Uncle Sam assumes the second bottle is a gift for someone else, or possibly, for resale. Another fine French souvenir, small in size and typically Parisian, is jewelry of black suede on gold metal. Bracelets, pendants and earrings cost under \$10, pack easily and can be purchased at the Paris airports as well as in chic shops along the Rue de la Paix.

Skip the heavy pottery and fine wood carvings in Scandinavia, unless you want to be overweight. Instead, select some fine hand-knit sweaters in typically Swedish muted patterns; a tiny, delicate perfume bottle in ornate crystal, or some serving pieces in modern Danish silver. Ash trays or small figurines in famous Copenhagen China are souvenirs of Scandinavia which will last and be treasured for a lifetime.

In Rome, your finest souvenir buys include canoes, pearls and Florentine silver. Don't forget a set of Vatican stamps for your philatelist friends. And if you really need an umbrella, Italy is your best bet. Carry it home on your arm, so it won't be counted in your luggage allowance. Leather is lovely in Italy, too, but beware of buying handbags with intricate clasps. For some reason, the Italians have not mastered the art of making locks which last.

When in Greece, pass up the pottery again for exquisitely made antique silver jewelry and colorful beach or shopping bags in typically Grecian patterns — perfect for gifts. If you are an antique enthusiast, small archaeological relics can be purchased — an ancient bird made of carved stone, a small clay

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ANCIENT, SAINT ART: Rev. B. Nurenberger, famous old world scribe (sofer) writes a parchment for Tefillin (Phylacteries) on the board of a boat, en route to Israel. Looking on are: Rabbi Backer (Columbus, O.) and S. Rabinowitz (Brooklyn). Rev. Nurenberger was attached to the late Commonwealth chief Rabbi Dr. Hertz' Beth Din in London. He now lives in New York.

STRANGE ADVENTURES

By BETH ZION ABRAHAMS

A BRITISH OFFICIAL DISCOVERS SAINTS

While Her Britannic Majesty's Consul at Jerusalem, from 1846 to 1863, James Finn totted down in a special note-book, marked "Jews," certain items that interested him about the People of the Book and things Jewish. On the very first page he made the entry: "A Yeshiva is a room for study — so called by the Sephardim. The Ashkenazim call it a Beitza Midrash — and allow prayers to be said in it," adding in parentheses: "Of course with a minyan."

"When a great rabbi of the Cabalists does Talmud (that he before prayers)," Finn noted further on, "he must dip his head six times in the presence of three witnesses." There were many Cabalists in Jerusalem during Finn's consulship. One cannot but wonder from what source he obtained this information.

As a man by no means unacquainted with Hebrew and times Jewish, it is interesting to learn from another of his notes that while Becher Elia Shar was held to be the most learned among the Sephardim, Finn thought him "infinitely below the Polish Jews." And though very learned, Samuel Salant, Chief Rabbi of the Jerusalem Ashkenazi community, "was not a sedentary scholar."

Nothing that Jews make the Sabbath a "debut" by feasting as "well as possible," there is added the fact that "they have special cakes called Kugel, and above all, Fish." This, Finn remarks, is because the Sabbath has a mystic name, the Hebrew letters signifying seven — and the Sabbath is the seventh day. Finn was the son-in-law of Dr. Alexander McCaul, the most active missionary to the Jews in the earlier part of the nineteenth

century and whose best known work, "Old Paths," an attack on the Talmud, had much influence in its period. Finn questioned certain statements by "the author of O. P.," on the ground that, never having been in the east, he was not fully conversant with the matters he was discussing.

The next note, a monstrous allegation, is the more astonishing since it is penned by a responsible British official ablet in his private notebook. After writing that the Chassidim are divided into several sects named after the towns of residence of their leaders in Russia, Finn adds: "The sect of Chassidim do murder men for speaking evil of their great leaders, as implicitly obedient as the old assassins of Northern Syria — believing that the rabbi is inspired by angels from God to command the murder."

Finn himself must, after all, have had some doubt of the above, told him probably by one of the converts loitering outside the Consulate and Anglican Church, for immediately after this entry, he added, paradoxically: "But like other Jews are not murderers by shedding blood — they have a horror of human blood."

Together with imaginings and fancies, items of interest emerge. "It is not generally known," writes Finn, "that the Jews of the Holy Land pass a cheap kind of coin among themselves at a para each though not worth more than a fifth of a para. These are square bits of brass, stamped with the words Bikkur Cholim (Finn gives this in Hebrew letters) — visiting the sick. Other people than Jews will occasionally accept them as currency. It is said that the practice is not confined to the Holy Land."

Finn casts some unworthy aspersions on some prominent Jews living in Jerusalem at the time. He alleges that "R. Papo and Valero, the latter always wearing a splendid diamond ring of a brilliant — both money dealers — till lately used to take their share of the public Chalukah (alms)." Of another, Chaim Nissim, it is noted that he died in Jerusalem worth £4,000. He had given a present to the son of the Chief Rabbi Gageon of £500 — and this Chaim used to take his share of the Chalukah."

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STRANGE ADVENTURES BY B. ABRAHAMS

(Continued from page 7)

levied irregularly for the building of the new Westminster Abbey by Henry III was one of \$2,500 from the widow of a Jew.

About 1847, Finn noted, the rabbis of Jerusalem were seven in number, including the Chief Rabbi. "They are never changed, but each has a Yeshibah with two or three Dyanim — who may be changed every three months — 1. R. Abraham Chaim Gageen; 2. Isaac Farchi; 3. Samuel Majar; 4. Chaim Pisanli; 5. Judah Cohen; 6. Solomon Levi; 7. Benjamin Danum."

And from rabbis to servants — "The best and most common servants in Morocco are Jews," is an observation taken from Mrs. Loudon, a tourist who added to this the information that Italian-Jewish seamstresses go there (Morocco) for a livelihood and that Jews there are not so uncleanly as expected.

We learn also from the notebook that one Chief Rabbi spent more than \$4,000 to obtain from Constantinople a Nishan — a Jewelled Order from the Sultan, as well as permission to have an official dragoman. Graft was rife and every year, at Ramadan, Finn noted, besides money presents, the Sophardim spent about 3,500 piastres in sugar for gifts to the Moslems.

Further, the principal Ashkenazi judge (dayan), Rabbi Yeshaiiah, had the first vote in all matters, but if he and the Sephardi Chief Rabbi differed, the latter's vote prevailed.

MISCELLANEOUS

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Rasminsky Appointment (cont. from p. 1)

The newspaper concluded: "... The dispute between the Government and the Bank received wide publicity in other countries, and while Mr. Rasminsky is well known and greatly respected in foreign financial quarters, the Government needs to polish its own reputation abroad by some positive clarification of Mr. Rasminsky's sphere of influence in his new post."

Similar editorials appeared in both the French and English dailies throughout the Dominion.

yers that it would be extremely difficult to draft an effective one. In other words from the practical point of view they were unenforceable.

ARGUED ON HIGH PLANE

The late Judge Morden, of course, was in no way involved in any biased approach but conducted the case for his clients in a highly creditable manner and following the best tradition of courtroom ethics. One point he made, in fact, might have appealed to some Jews (though apparently it did not to the judges), i.e., Jews are constantly identified as such by themselves, by their organizations, etc., and it would be a blow to Jewish pride for a court to say that Jewish identity could not be determined.

Another interesting point in the case is that Mr. Cartwright, who acted for Mr. Wolfe, before the Court of Appeal, could not do so before the Supreme Court of Canada for he was in the meantime himself elevated to that Bench before the case came to its docket. (He did not, of course, participate in the Supreme Court handling of it.)

IN THE ARTS

Leeds, Canada — a music publishing firm — will publish John Weinzwieg's musical composition "Am Yisra'el Chai". The work was originally commissioned by Prof. Weinzwieg by the Canadian Jewish Congress... Abela Schuman, publishers, are issuing Dr. Stuart Rosenberg's new opus entitled "Bridge to Brotherhood — Judaism's Dialogue with Christianity". The book is due to appear in mid-September... David Lewis Stein, known for his short story contributions to "Tamarack Review" and "Hillel Reflections" is now with Maclean's Magazine. He helps handle the "Preview" section.



SAMUEL HIMEL

**ELECTED
B'NAI ZION
PRESIDENT**

Mr. Samuel Himel was installed as president of the B'Nai Zion Association for the 1961-62 term, at its closing dinner meeting at the Murray House, Toronto. About 140 members and guests attended, culminating a most successful season of Zionist activities.

Mr. Abraham Bar-el, the recently appointed Consul of Israel, in Toronto, was the guest speaker. In an interesting talk, he summarized the unparalleled achievements accomplished by his country in the 13 years since independence, in the economic field.

Other officers who were installed were: Peter Brown, immediate past president; Lazar A. Lifschitz, 1st vice-president; William Wise, 2nd vice-president; Rabbi David Monson, chaplain; David Siegel, treasurer; Nathan Harris, financial secretary; Wilfred Joel, executive secretary; Isaac Levman, warden; Berenbaum, R. Cherner, D. S. Denberg, J. Donnemfield, M. Eichler, L. Gelber, A. J. Goldsmith, N. K. Hundert, S. Kronick, C. S. Levey, H. Potter, A. Rogul, G. Stillman, — trustees. Chairman of the Installation team was Robert Cherner, assisted by Henry S. Rosenberg, Q.C., Harry Zifkin, and Dan S. Denberg.

An impressive initiation ceremony was conducted by Lazar A. Lifschitz, who welcomed 18 new members into B'Nai Zion.

It was announced by the chairman, that the guest of honor, Mr. Bar-el, had accepted an honorary membership in the B'Nai Zion Association. Certificates of Merit, awarded annually to deserving members, were presented to William Wise and Arthur J. Goldsmith.

Greetings from their respective organizations were brought by David Peters, Q.C., president of the Z.O.C. Central Region, Herbert A. Mowat, director of the Canada-Israel Association, and Max Goody, National vice-president of the Zionist Men's Association of Canada.

Mr. Rita Levine entertained in a musical interlude with a group of Jewish and English songs.

Mr. and Mrs. Himel were honored by Mr. and Mrs. Henry Rosenberg, on the occasion of the recent celebration of their golden wedding anniversary, by having their names inscribed in the Golden Book of the J.N.F. Mr. and Mrs. P. Kozlinski were also celebrating their 50th anniversary of marriage, and in their honor, 25 trees were planted in the J.N.F. Forest in Israel. The meeting closed with a benediction by Rabbi Monson.

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